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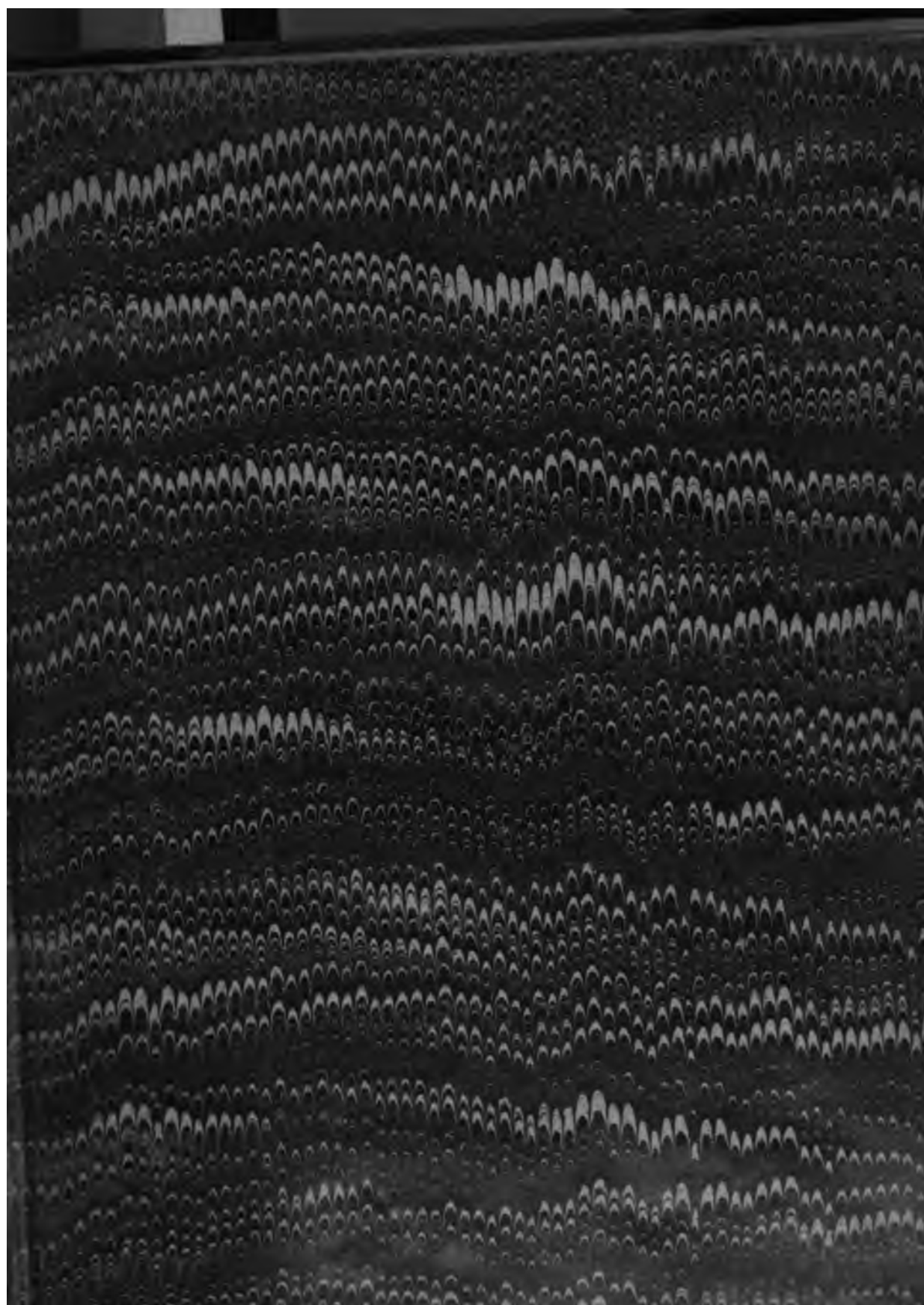
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Winchester Cathedral Records.

No. 1.

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1886.



**S. Swithun's Priory Winchester.**



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Winchester, Eng. - St. Swithun's priory.

A

# CONSUETUDINARY

## Of the Fourteenth Century

FOR THE REFECTORY OF THE

HOUSE OF S. SWITHUN IN WINCHESTER

EDITED BY  
*George William*  
GEORGE W. KITCHIN, D. D.  
*Dean of Winchester.*

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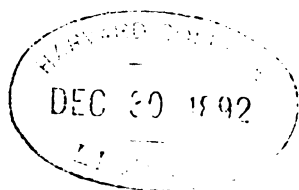
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VSITATÆ ET APPROBATÆ TAM DE HIJS QUÆ TANGVNT  
PRIOREM QVAM CÆTEROS OBEDIENTIARIOS.





## Introduction.

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THIS Manuscript, a Roll of the 14th Century, contains an account of the obligations of the several officers of the Monastery of St. Swithun in Winchester, in connexion with the Refectory of that House. The document, which is written on two skins of fine white parchment, and is 3 feet 4½ inches long and 11 inches broad, is by no means easy to read. For it not only belongs to a time when the general handwriting was becoming much contracted, but it has also suffered much from careless usage. It probably lay about in the Refectory, was taken up and thumbed by the Monks, curious to learn their own, and, still more, their neighbours' duties, until in some parts the parchment has grown brown, and the writing is here and there almost obliterated; nor has the difficulty of reading it been diminished by the carelessness of some good Brother, who spilt his beer on the back of it.

It is an interesting Roll, throwing light on the usages of the Refectory, and the way in which the daily life of it went on; it also deals incidentally with one or two topographical matters. The Monks' Refectory (which was

distinct from the Prior's great Hall, now the Deanery), stood at the south-west corner of the ancient Cloister, and formed a part of that picturesque group of buildings which is replaced by the Canons' houses on that side; the fine example of Early English groined work in the house now occupied by Miss Heberden was a part of the kitchens of this Refectory. Milner, writing just before the end of the last Century (1798), gives an interesting statement as to this building, portions of which were still standing in his day. "The Refectory," he says, "stands east and west, and projects beyond the south Cloister (*i.e.*, beyond that side of the Cloister which ran from the west wall of the Deanery to the house exactly opposite) to a distance of about forty feet. Two long narrow windows, in the style of Henry IIIrd's reign, are still seen at the east end of the Refectory; as likewise four round-headed windows, partly blocked up, of Walkelyn's work, in its north wall; against which are placed the figures of two large chestnut trees, carved in hard stone and coloured. This hall was forty feet long, twenty-three broad, and nearly forty at its greatest height; being now divided into two stories. At the east end, between the windows, was the celebrated Crucifix, from which a human voice was reported to have proceeded, deciding the controversy between St. Dunstan and the new established Monks, on the one hand, and the ejected Canons on the other. . . . "At a table, on the right hand of the Crucifix, was the Prior's place and that of the invited guests. On the left hand sat the Sub-

Prior. . . . . On the north side, between two of the windows, was the reader's pulpit." The Hall was furnished in the usual way ; there is a similar dining hall still in use at St. Cross. There were hard benches, plain long tables covered with rough hempen sacking, and on the high table a finer table cloth ; the floor was strewn with straw litter, with rush mats spread on it. In the centre was the hearth, whence in the winter time the smoke curled slowly up towards the roof ; on the pulpit on the north side was a MS. Lectionary, from which the reader for the day read to the brethren at their meals. One such MS., containing short exhortations, tales of saintly life, etc., which formerly belonged to this pulpit, I have lately found in the Cathedral Chapter Room. Between the hearth and the Prior's seat, the Crucifix probably stood ; and in front of it wax tapers burnt, from sconces and a chandelier of fifteen lights, which were lit up only on great days.

We gather from our document that my lord the Prior was bound to provide the Refectory with bread, beer, wine, and salt, with cheese and butter ; also with the needful mats and straw litter for the floors. These mats formed a considerable item in the monastic life ; they were made of rushes, often woven by the Monks themselves, who slept under them or on them, prayed on them, sat on them, lay on them when dying ; they were harder than the straw litter, and more wholesome. The Prior's charges were no doubt heavy ; but it must

be remembered that the revenues of certain estates were assigned to him for the purpose of meeting these calls.

Next comes the Chamberlain, who had to find table cloths, and who was bound to present the keeper of the Refectory (the "Refelectorian") with a cowl yearly; he kept the keys of the treasury, and provided the Monks' dress. The Sacrist had to send in fifteen wax tapers; the Precentor and his comrades had special places assigned to them on days on which they sang certain offices; the "Placebo" or the "O." The Almoner gives the Refelectorian a clapper (to serve in lieu of the usual bells) every Thursday before Easter; his servant gathers up the salt at table, doubtless in order to give it out in dole to the poor. It is interesting to note in passing, that at the time of the Napoleonic wars salt was so dear in England, that in some parts of the country clergymen's daughters were wont to do the same thing; they went round the table after dinner with a knife and piece of paper, scraping off the salt that was left on the plates, and afterwards carrying it down as a welcome gift to the cottages in the village. There are also little details respecting the Cook and his underlings; the Gardener with the apples he had to distribute; the Guardian of the Altar of the Virgin Mary, who had to provide wax tapers to burn on high days before the Refectory Cross. We learn also how the Brother in charge of the grass in the Cloister also had to find wax tapers once a year. Then comes the

Refelectorian, whose duty it was to see that the tables were duly cleansed and prepared for meals; he provided lights, and specially those for the "seven branches" before the Cross: he put the bread on the tables, and saw that all dishes, cups, etc., were kept clean and fair. He had also to carry round the Cup of St. Ethelwold (Bishop of Winchester, A.D. 963-984) to the Refectory, the Infirmary, and the Prior's house, there to be kissed by all, great and small, on the day of the Deposition of that holy man's bones. St. Ethelwold was Dunstan's friend, who placed the Benedictines at St. Swithun's; he cared too for the welfare of the town, for he was a native of Winchester, and made conduits to bring pure water to the city; he is also said to have drawn the Lockbourne through the monastic buildings. He built moreover the Saxon Church which immediately preceded the grand Norman work of Walkelyn. Next follows the "Cellerar," a man of great weight in a Monastery,—"*pater totius congregationis debet esse*," says a Glossary in describing his position; he was, as Fuller quaintly puts it, "often a brave blade, and affecting secular gallantry." He and the Prior were the only men who, by St. Benedict's rule, were exempt from the performance of the duties of cook, which were originally undertaken by the Monks in turn. In the richer houses, however, such casual cookery was soon found to be aggravating; it was hard, not only to have to fast often, but also to have ill-cooked meals on feast days; and so the wealthy English Monasteries presently established permanent cooks and scullions, as we

see was the case here ; these men were often lay persons. The Order felt the office of Cellerar to be so important, that a special service was appointed, with suffrages and prayers, for him. He acted as domestic Bursar, bought provisions, and appointed the pittances of the Brethren. He had to provide meat and drink and divers kinds of food, to produce all the vessels for the cellar, kitchen, and Refectory ; goblets, pots and pans, and necessary furnishing of all kinds ; the main part of the lighting of the Refectory depended on him ; and he received the offerings made to the Cross in the Refectory, so as to be able to purchase what was needful ; verily, he had to be "a discreet man, to give to all their meat in due season" (*Regula S. Benedicti*, chap. xxxi). We read of one very curious item in his duties here : he was entrusted with the care of the "animals acquired from time to time by the Brethren." The age was one in which men took much interest in the animal world ; the paintings of the time, which delighted to portray grand processions of strange beasts ; the authors who described the creatures observed by travellers, whose spirit of adventure had carried them into newly discovered lands ;—these things shew that the later middle ages had a passion for animals. The Monks had, too, a capital chance of picking up queer pets at the great St. Giles' Fair, at which, as we learn from the Charter of Edward III, tolls were levied on ferrets, falcons, apes, bears, geese, and other creatures. The Cellerar had also to look to the lighting of the chandelier in hall, and he provided that curious

item of Maundy-Bread, bread distributed on "Maundy-Thursday," after the footwashing, which formed the special ceremony of that day.

After the Cellerar comes the "Curtarius," for whom we have no English name, though he is the French *Courtier*; our "Courtier," has of course a totally different signification. He also was a kind of Manciple to the House; bread, beer, etc., were given out by him, and the phrase, "a loaf of bread, at the discretion of the Curtarian," is quite common; he also arranged for the "Corrodies" (*i.e.*, the allowance of food, etc., at table) for "Bishops, and kings, and other magnates"; he found bread for dole, supported strangers coming from afar, and looked after any fugitive Monk who, escaping from Hyde Abbey, might take refuge in St. Swithun's. At his discretion he found loaves for the four servants of the Monastery and the four of the City. The duties of the Refectorarian's Valet are also defined: he must provide herbs, fetch beer for the Precentor and his men, look after the table of the Novices, and have their broken victuals as a perquisite. The Porter had to clean out the Hall, and kindle fire on the hearth therein "at snow time"; his perquisites were the old straw litter, and the ashes from the fire; he also had charge of the jugs of the Brethren on that important occasion, the shaving day. And lastly, the "Custos Operum" was bound to keep the whole building in repair.

Other domestic officers, who had no special connection

with the Refectory, find no place in this document: such were the "Infirmarius," who looked after the sick-house; the "Hordarius," the Hordarian or Kitchener, who had to supply all that was necessary for the kitchen; the "Anniversarius," who had charge of the yearly commemorations of the dead; the "Hostiarius" or Guest-Master; and the Prior's "Receptor," estates-bursar, who has left his name and duties to a present officer of the English Cathedrals.

The Roll makes no mention of the heavy items of food, meat and fish: these were provided out of the general funds of the Monastery, and are met with in the general accounts rendered by the Prior's Treasurer.



*Consuetudines in Refectorio ab antiquo usitatæ et approbatæ tam de hijs quæ tangunt Priorem, quam cæteros Obedientiarios. (1)*

**I.—Memorandum**

Quod Prior inveniet panem et cervisiam vinum et sal in Refectorio.

**II.—De Casio.<sup>1</sup>**

Item, Dominus Prior inveniet caseum, videlicet qualibet ebdomada<sup>2</sup> unum maynardum (2) ponderis xxxij*li*, quum sit administrator in Refectorio, tum videlicet quolibet die a Pascha<sup>3</sup> usque ad Quinquagesimam ante capud<sup>4</sup> Jejunii, et etiam in ipsa Dominica Quinquagesimæ debet ministrari tam in prandio quam in cœna, exceptis tribus vigiliis, videlicet Assumptionis Beatæ Mariæ, et Omnium Sanctorum, et Nativitatis Domini, et exceptis duobus temporibus quatuor temporum, (3) hoc est, in Septembri ad festum Sancti Michaelis et in Decembri ante Nativitatem Domini. In ebdomada<sup>2</sup> Pentecostes debet ministrari ut in aliis diebus, et non debet omitti propter jejunium. Item, in Depositione Sancti Swithini idem Prior inveniet unum caseum præter maynardum qui posset<sup>5</sup> sufficere tam conventui quam Monachis de Hyda. Item, in Translatione ejusdem inveniet duos caseos qui possent<sup>5</sup> sufficere tam prædictis Monachis et aliis Religiosis, quam Secularibus. Et sciendum quod nullus caseus debet ministrari extra Refectorium nisi ex gratia Refectorarii.

<sup>1</sup> *leg. caseo.*

<sup>2</sup> *leg. hebdomada.*

<sup>3</sup> *leg. Paschate.*

<sup>4</sup> *leg. caput.*

<sup>5</sup> It should be possit, possint.

Item, nullus caseus debet ministrari in Refectorio nisi fuerit bonus: quod si aliquis caseus inventus fuerit malus, remittatur a Refectorario ad Saccarium<sup>1</sup> Prioris ut mutetur.

### III.—De Butyro in Refectorio, viz. vii libr.

Item, idem Prior inveniet butyrum in Refectorio bis in ebdomada, feria quarta (4) videlicet et in sabato,<sup>2</sup> a die Sanctorum Philippi et Jacobi usque ad Exaltationem Sanctæ Crucis, excepta vigilia Assumptionis Beatæ Mariæ. In Rogationibus debet ministrari feria ij<sup>da</sup> et iij<sup>ta</sup> et iiij<sup>ta</sup> et sabato<sup>3</sup>. In ebdomada Pentecostes debet ministrari sicut in aliis ebdomadis.

### IV.—De Mattis.

Item, Dominus Prior inveniet novas mattas in Refectorio quolibet anno, videlicet, in Vigilia Omnium Sanctorum.

### V.—De Stramenta<sup>3</sup> in Refectorio.

Item, Prior inveniet stramentam<sup>4</sup> in Refectorio septies per annum, videlicet, ter in hyeme et quater in æstate. In hyeme, et hoc est in Vigilia Omnium Sanctorum, in Vigilia Natalis Domini, et in Vigilia Paschæ.<sup>4</sup> In æstate, et hoc est in Vigilia Pentecostes, et in Vigilia Sancti Johannis Baptistæ, et in duobus festis Sancti Swythini, Sepulturæ videlicet et Translationis.

### VI.—De Camerario. De Cuculla<sup>5</sup> Refectorarii et de mappis ad mensam.

Camerarius debet invenire quolibet anno ex consuetudine Dominica in Ramis Palmarum unam novam mappam ad

<sup>1</sup> *leg.* Scaccarium, the Prior's exchequer, or store-room.

<sup>2</sup> *leg.* sabbato.

<sup>3</sup> *leg.* stramento, stramentum.

<sup>4</sup> *leg.* Paschatis.

<sup>5</sup> *leg.* cuculla.

dignum (5), et ad cæteras mensas pannos de canabio (6) quotiescunque necesse fuerit, et habebit pro unoquoque panno unum panem conventualem tam pro digno quam pro cæteris mensis. Ipse etiam inveniet veteres pannos ad tergendum siphos<sup>1</sup> argenteos et mureos (7). Ipse etiam in festo Sancti Michaelis debet refectorio unam cucullam (8) secundum antiquam consuetudinem ab antiquo.

**VII.—De Sacrista. De cereis ardentibus in hyeme per mensas et de libra ceræ Refectorario.**

Sacrista mittet Refectorio per unum de servis Ecclesiæ xv cereos, videlicet, in Vigilia Omnium Sanctorum, qui quidem cerei debent ministrari, quotiescunque necesse fuerit, usque ad diem Jovis Absoluti (9), et serviens ille habebit unum panem conventualem, quem allocabit Curtarius. In die vero Jovis Absoluti eodem modo prædictus serviens portabit cereos ad Refectorium, et habebit unum panem conventualem quem allocabit Curtarius. Item . . . . . prius (?)<sup>2</sup> et Sacrista ex gratia sua dimittet ibi veteres cereos ad Refectorium, et habebit illos xv cereos novos qui remanent in Refectorio post illum diem tamen tanquam lumen ad potationem (10), usque ad festum Omnium Sanctorum, quum necesse fuerit. Item, idem Sacrista dabit Refectorio unam libram ceræ ad Purificationem Beatæ Mariæ.

**VIII.—De Cantore (11). De Puncardo (12) Præcantoris et sociis suis<sup>3</sup> sedentibus secum in duplicibus festis (13) ad secundam collationem (14).**

Cantor et socii sui<sup>3</sup>, qui dominicis diebus et aliis diebus xii hora post Nonam dicunt Placebo (15), habebunt puncardum

<sup>1</sup> *leg. scyphos.*

<sup>2</sup> This passage is almost gone.

<sup>3</sup> *leg. ejus.*

plenum bonæ cervisiæ, hoc est, a Pascha usque ad Exaltationem Sanctæ Crucis, nisi cappæ vel albæ (16) impedierint, et post Exaltationem Sanctæ Crucis usque ad festum Omnium Sanctorum in Dominicis diebus, nisi aliqua festa impedierint. Item, in omni duplici festo idem Cantor et socii sui, videlicet qui faciunt O (17), ad secundam collationem sedere debent juxta hostium<sup>1</sup> Refectorii et habebunt unum picherium (18) vini et puncardum plenum bonæ cervisiæ. Item, omnibus diebus sabati<sup>2</sup> eodem modo fiet; vinum tantum non habebunt, et quicquid residuum fuerit penes Refectorarium morabitur.

**IX.—De Eleemosinario.<sup>3</sup> De signo (19) Refectorarii in die Jovis Absoluti.**

Eleemosinarius dabit Refectorario unum signum in die Jovis Absoluti, et serviens illius omni sabbato per annum colliget sal hora prandii in Refectorio. Item, idem serviens colliget sal in die Jovis Absoluti statim post prandium; tamen inveniet in crastino conventui sal hora prandii et in die sabati sequentis.

**X.—De Coquinario. De puncardo Coquinarii.**

Coquinarius accipiet cotidie cibum cum succoquibus et sedebit in digno et habebit puncardum. Si vero comedit<sup>4</sup> extra, assignabit unum de succoquibus quem voluerit in loco suo.

**XI.—De Gardinario (20). De pomis Refectorarii in Adventu et Quadragesima.**

Gardinarius inveniet poma in Adventu et Quadragesima, videlicet, feria secunda et iiiij<sup>ta</sup> et vj<sup>ta</sup>, nisi aliquod festum im-

<sup>1</sup> *leg.* ostium.

<sup>2</sup> *leg.* sabbat.

<sup>3</sup> *leg.* Eleemosynario.

<sup>4</sup> *leg.* comederit.

pedierit. Ita tamen quod Supprior, tertius Prior, et quartus Prior,<sup>1</sup> si fuerit, habebunt x. Refectorarius vero eodem modo. Multi (?) vero obedientiarii percipient eodem modo qui non nominantur. Prior vero, si fuerit, habebit xv. Secundus x. Tertius habebit viij; et prædictus Gardinarius habebit primo die Adventus et ultimo die Adventus, et primo die Quadragesimæ et ultimo die ejusdem unum panem conventualem de allocatione Curtarii. Eodem modo fiet in die Sancti Jacobi pro benedictione pomorum, et debent ministrari per mensas sicut in Adventu vel Quadragesima.

**XII.—De Custode Altaris Beatæ Mariæ. De cereis ardentibus coram cruce in medio Refectorii coram lectore in die Jovis Absoluti.**

Custos altaris beatæ Mariæ debet inveniri<sup>2</sup> cerum unius libri<sup>3</sup> in die Jovis Absoluti ad collationem. Idem etiam inveniet unum cerum j libri<sup>3</sup> in die Paschæ,<sup>4</sup> et alium<sup>5</sup> ejusdem ponderis in Inventione Sanctæ Crucis, et tertium<sup>6</sup> ejusdem ponderis in Exaltatione ejusdem pro quodam tenemento in Cheshulle (21), ut in carta Johannæ filiæ Agathæ de Wynton continetur.

**XIII.—De Custode Herbagii in claustro. De cereo unius libri<sup>2</sup> ardente coram cruce in Inventione Sanctæ Crucis.**

Custos herbagii in Claustro inveniet cerum unius libri<sup>2</sup> in Inventione Sanctæ Crucis, ac debet accendi ad primas vespas et ardere quamdiu durare poterit.

<sup>1</sup> This passage is almost entirely obliterated.

<sup>2</sup> *leg.* invenire.

<sup>3</sup> *leg.* libræ.

<sup>4</sup> *leg.* Paschatis.

<sup>5</sup> *leg.* aliam.

<sup>6</sup> *leg.* tertiam.

**XIV.—De Refectorario. De septem Ramis ardentibus  
ad pedem Crucis.**

Refectorarius inveniet vij Ramos arduentes ad pedes crucis pro quodam reddito decem et octo denarios<sup>1</sup> in Wynhale (22) juxta ecclesiam, in parte Australi, de dono Rogeri de Wynhale, videlicet, in die Exaltationis Sanctæ Crucis recipiendos,<sup>2</sup> et de custode Altaris beatæ Mariæ de Hyda xvij denarios Altari Sanctæ Crucis percipiendos pro quodam reddito in Parchemer-strete (23) de dono Galfridi le Barbour in parte Australi fere ad finem vici illius versus muros civitatis; tamen carta Galfridi non loquitur de illo vico sed de vico qui dicitur Fleshmonger-strete, (24) secundum quod ignoratur de tenemento prædicti Galfridi an fuerit in uno vico an in alio. Secutum (?) est tenere tenementa quæ sunt in Parchemer-strete, sicut ordinatum est per prædictos custodes. Et notandum quod illi vij rami nunquam ardebunt ad prandium, sed in omni sabato<sup>3</sup> ad secundam collationem, et similiter in omni duplici festo ad secundam collationem.

**XV.—De Scipho<sup>4</sup> Sancti Athelwoldi.**

Item, Refectorarius portabit ciphum<sup>4</sup> Sancti Athelwoldi in Depositione ejusdem Sancti in Refectorio tempore prandii cum pichicherio<sup>5</sup> vini, et osculato eo ibi a ceteris fratribus portabitur ad infirmariam, videlicet ad mensam munitorum<sup>6</sup> (25) et ad mensam infirmorum; Tamen quia nullus infirmus solebat abesse qui capellam potuit adire et divinatorum servitium (26) audire; muniti<sup>6</sup> vero eodem modo omnes solebant interesse. Postea portabitur ad aulam Prioris, (27) et, osculato eo ibi a Priore et a ceteris fratribus et ab honoratis viris, remeat<sup>7</sup> ad Refectorium; et Refectorarius habebit secundum pichicharium<sup>5</sup> vini de

<sup>1</sup> leg. denariorum.    <sup>2</sup> leg. recipiendorum.    <sup>3</sup> leg. sabbato.    <sup>4</sup> leg. scypho, scyphum.

<sup>5</sup> leg. picherio, pichierium.    <sup>6</sup> leg. minutorum, minuti.    <sup>7</sup> leg. remeabit.

dono Curtarii cum servitoribus pransuris, si voluerit. Item, Refectorarius colliget cotidie post prandium cochlearia. Item, idem Refectorarius colliget cultellos fratrum post prandium in Refectorio in die Jovis Absoluti ad mundandum cum pannis et salarius,<sup>1</sup> ut mundi et pulchri restituantur prædictis fratribus in Vigilia Paschæ<sup>2</sup>; et notandum quod ista vasa prædicta debent mundari sumptibus Prioris per manus Thesaurarii sui, videlicet, *iiij*℥. Curtarius allocabit unum panem conventualem pro illa mundatione.

#### XVI.—De **XY Cereis.**

Item, idem Refectorarius inveniet XV cereos ad unam perticam (28) pendentem coram cruce in die Jovis Absoluti ad collationem. Item, idem Refectorarius inveniet lumen ad potationem, quando necesse est, usque ad festum Omnium Sanctorum, ut superius dictum est de Sacrista.

#### XVII.—De **Celerario.** (29)

Celerarius debet comedere cum conventu, et sedere in ultimo gradu secundum antiquam consuetudinem in parte Australi, et ministrare servitoribus in secunda refectione. Ipse etiam inveniet lumen nocte et die jugiter ardens coram cruce: similiter et totum lumen, videlicet, cereorum et candelarum ad Ecclesiam in die Jovis Absoluti, præter unam perticam. Si vero voluerit invenire cereos ad coronam juxta illam perticam, tunc ponantur ibi cerei qui stare solebant super mensas. Ipse etiam reparabit omnia vasa in Refectorio, videlicet, discos argenteos, salsaria argentea, cochlearia argentea, ciphos<sup>3</sup> argenteos, et ciphos<sup>3</sup> murrinos, duas campanas in digno, tertiam

<sup>1</sup> *leg. salariis.*

<sup>2</sup> *leg. Paschatis.*

<sup>3</sup> *leg. scyphos.*

juxta hostium,<sup>1</sup> et cordas eorum, omnes coronas et cordas eorum. Item, pelvem (30) in qua portantur cippi<sup>2</sup> argentei et cochlearia ad dignum. Item, tres pelves pendentes coram cruce et cordas eorum, et cetera quæ necessaria sunt ad usum conventus, quia habet omnes illos redditus qui aliquando dabantur Sanctæ Cruci in Refectorio ad honorem Dei. Similiter et animalia a diversis fratribus per multa tempora acquisita. Refectorarius vero vel<sup>3</sup> habebit nisi tantum unam cucullam<sup>4</sup> de Camerario, et unam libram ceræ, et residuum XV cereorum de Sacrista, sicut<sup>5</sup> superius dictum est.

#### XVIII.—De Septem Ramis.

Septem Rami tantum ardebunt in omnibus sabati<sup>6</sup> diebus ad secundam collationem; similiter et in duplicis<sup>7</sup> festis ad secundam collationem fiat, sicut<sup>8</sup> superius dictum est.

#### XIX.—De tribus pelvibus coram Cruce pendentibus.

Tres pelves coram Cruce ardebunt in omni duplici festo ad secundam collationem, et in crastino tempore prandii. Item, ardebunt omni sabato<sup>6</sup> ad secundam collationem. Item, ardebunt tempore prandii, quando ligatur<sup>8</sup> ordo clericalis. Item, in die Parasceues tempore prandii. Item, in Inventionem Sanctæ Crucis et Exaltationem ejusdem, tempore prandii.

#### XX.—De panibus qui pertinent ad Mandatum (31).

Nullus panis debet ministrari mandato die Jovis Absoluti, quia solemnitas facta est in claustro a toto conventu.

<sup>1</sup> leg. ostium.

<sup>2</sup> leg. scyphi.

<sup>3</sup> leg. nil.

<sup>4</sup> leg. cucullam.

<sup>5</sup> leg. sicut.

<sup>6</sup> leg. sabbati.

<sup>7</sup> leg. duplicibus.

<sup>8</sup> leg. legatur.



XXI.—De Curtario (32). De consuetudinibus allocandis in compoto (33) Refectorarii coram Curtario.

Curtarius allocabit Refectorario in compoto suo omnes consuetudines quæ subsequuntur. Subprior quodcumque comederit in camera sua habebit duos panes præter panem suum, vel si in Infirmaria comederit, aut si Infirmus fuerit. Si vero comederit in aula Prioris, tunc habebit panem suum tantum ; si autem devillaverit eodem modo.

Tertius Prior et quartus Prior si fuerit cellarius,<sup>1</sup> habebunt tertia die municionis<sup>2</sup> sicut subprior: cæteri vero fratres habebunt dimidium panem.

Servitores habebunt duplicem in tribus primis diebus Nativitatis Domini et in primis tribus diebus Paschæ,<sup>3</sup> et in tribus primis diebus Pentecostes tam in pane quam in coquina et cervisia.

Curtarius allocabit omnia corrodia (34) episcoporum et Regum et aliorum magnatum. Item, Curtarius allocabit unum panem quotiescunque Sacrista miserit oblata (35) ad digitum (?). Item, Curtarius allocabit omnes ceras in digitum (?) Item, allocabit unum panem coquis coquinæ conventus pro **bowel** (36). Item, allocabit unum panem pro fragmentis, (?)<sup>4</sup> quæ portantur ad digitum (?) in die Nativitatis Sancti Johannis Baptistæ. Item, mundatores Refectorii contra Pascha habebunt duos panes. Si aliquis Monachus de Hyda fuerit vocatus ab aliquo fratre, administretur ei de omnibus sicut uni de Conventu. Item, si aliquis Monachus ejusdem domus fugerit ad nos tanquam ad refugium pro aliquo delicto, administretur ei de omnibus sicut uni de Conventu, usque ad reconciliationem<sup>5</sup> suam.

Item, si aliquis oспes,<sup>6</sup> sive Religiosus sive secularis, fuerit

<sup>1</sup> *leg.* Cellarius.

<sup>2</sup> *leg.* minutionis.

*leg.* Paschatis.

<sup>4</sup> The word in the MS. is frang.

<sup>5</sup> *leg.* reconciliationem.

<sup>6</sup> *leg.* hospes.

invitatus a prelato et comederit in dignitate (?) etiam administrabitur ei de omnibus sicut uni de Conventu.

Si patres vel matres nostræ, fratres nostri vel sorores nostræ de remotis partibus venientes visitaverint nos, administrabitur eis per tres dies sicut uni de Conventu tam in pane quam in coquina et cervisia, hoc est, ter per annum, si tociens<sup>1</sup> venerint. Item, si aliquis frater acceperit potionem pro aliqua ægritudine, habebit tria libra (37)<sup>2</sup> de allocatione Curtarii. Item, allocet unum panem pro quolibet panno ministrato ad mensas, sicut superius de Camerario dictum est. Item, allocet unum panem pro locione<sup>3</sup> justarum (38) in die Rasturi (39),<sup>4</sup> sicut inferius de Hostiario<sup>5</sup> dicetur.

#### XXII.—De quattuor Servientibus Ecclesiæ. De quattuor Servientibus Civitatis.

Item, quattuor servientes Ecclesiæ habebunt in omni duplici festo quattuor panes conventuales de allocatione Curtarii. Item, quattuor servientes de villa viij panes conventuales ad Pascha et viij ad Pentecosten et viij ad Nativitatem Domini.

#### XXIII.—De Valecto Refectorarii.

Valectus qui obsequitur Refectorario percipit cotidie medietatem panis conventualis et dimidiam lagenam bonæ cervisiæ. Ipse vero in die Vigiliæ, quum Conventus jejuniat, ad collationem ab Inventione<sup>6</sup> usque ad Exaltationem ejusdem in loco specierum inveniet salgiam mentam et persilium, (40)<sup>7</sup> et

<sup>1</sup> *leg.* toties.

<sup>2</sup> *leg.* tres libras.

<sup>3</sup> *leg.* lotionem. <sup>4</sup> *leg.* rasituræ. <sup>5</sup> *leg.* Ostiario. <sup>6</sup> *add.* Sanctæ Crucis.

<sup>7</sup> *leg.* fort. salsiamenta et petroselinum; aut salviam, mentham, et petroselinum.

habet de Celario<sup>1</sup> pynardum (41) plenum bonæ cervisiæ. Item, idem Valectus omnibus diebus Dominicis et etiam in xij horis ab Inventione Sanctæ Crucis usque ad Exaltationem ejusdem post Nonam queret<sup>2</sup> de Celario<sup>1</sup> pynardum plenum bonæ cervisiæ pro cantore et sociis suis dicentibus in coro<sup>3</sup> Placebo; ab Exaltatione vero Sanctæ Crucis usque ad festum Omnium Sanctorum Dominicis diebus omnibus sicut superius dictum est de Cantore. Item idem quæret . . . . : am<sup>4</sup> noviciorum, et habebit eorum fragmenta, secundum quod antiquitus solebat fieri.

#### XXIV.—De Hostiario.<sup>5</sup>

Hostiarius<sup>6</sup> percipiet cotidie quartam partem panis conventualis, exceptis vigiliis quando Conventus jejuniat, et exceptis Rogationibus et Quadragesima, et tunc percipiet medietatem panis conventualis. Ipse mundabit Refectorium Conventus contra Pascha, et habebit vetus stramentum. Similiter faciet ignem in Refectorio tempore nivis, et habebit cineres. Ipse etiam custodiet hostium<sup>6</sup> Refectorii per totum diem justarum et lavabit Justas singulorum fratrum in die Rasturæ, et habebit unum panem conventualem, sicut superius dictum est de Curtario.

#### MAGISTER OPERUM REPARABIT TOTAM DOMUM.

<sup>1</sup> *leg. Cellario*      <sup>2</sup> *leg. quæret.*      <sup>3</sup> *leg. choro.*      <sup>4</sup> *forte leg. mensam.*  
<sup>5</sup> *leg. Ostiario.*      <sup>6</sup> *leg. Ostium*

## Translation.

*Usages in the Refectory practised and approved from old time, as regards both the Prior and the other Officers.*

### I.—Memorandum.

The Prior is to provide bread, beer, wine, and salt in the Refectory.

### II.—Of Cheese.

The Lord Prior shall provide cheese, viz., a "Maynard" of 32lb. every week, when he is administrator in the Refectory, *i.e.* daily from Easter to Quinquagesima before Ash Wednesday, and on Quinquagesima Sunday also, it is to be supplied at dinner and supper, but not on the three Vigils, viz., that of the Assumption of the B.V.M., that of All Saints Day, and that of Christmas; nor on the two of the four Ember weeks, *i.e.*, that at Michaelmas and that in December before Christmas. In the Whitsun week cheese is to be supplied as on other days, and is not to be omitted because of the fast.

*Item*; on the Deposition of St. Swithun the Prior aforesaid shall provide one cheese beside the "Maynard," large enough for both the Convent and for the Monks of Hyde. *Item*; on the Translation of the said Saint he shall provide two cheeses, enough for both the aforesaid Monks and other Religious persons, and for lay folk. And be it known that no cheese should be supplied outside the Refectory save by favour of the Refectorian. *Item*; no cheese should be supplied in the Refectory unless it be good; and if any cheese be found bad let it be returned by the Refectorian to the Prior's Storehouse to be changed.

### III.—Of Butter in the Refectory, viz., 7lb.

*Item*; the said Prior shall provide butter in the Refectory twice a week, on Wednesdays and Saturdays, from SS. Philip and James' Day to the Exaltation of the Holy Cross, save on the Vigil of the Assumption of the B.V.M. On Rogation Days it should be supplied on Monday, Tuesday, Wednesday, and Saturday. In Whitsun-week it should be supplied just as in other weeks.

### IV.—Of Mats.

*Item*; the Lord Prior shall provide new mats in the Refectory each year, viz., on the Vigil of All Saints Day.

### V.—Of Straw-litter in the Refectory.

*Item*; the said Prior shall provide straw-litter in the Refectory seven times a year, viz., thrice in winter and four times in summer. In winter, on the Vigils of All Saints Day, of Christmas, and of Easter; in summer, on the Vigils of Whitsunday and of St. John Baptist, and on the two Feasts of St. Swithun, that of his Burial and that of his Translation.

### VI.—Of the Chamberlain. Of the Refectorarian's Cowl, and of Cloths for the Table.

The Chamberlain ought, according to usage, to provide each year on Palm Sunday one new cloth for the High Table, and canvas cloths for the other tables as often as may be necessary; and for each cloth he shall have a conventual loaf, for both the High Table and the other tables. He shall also find old cloths to cleanse the silver and the murrhine vessels. He is also bound to provide the Refectorarian with a cowl, according to ancient use, on Michaelmas-day.

**VII.—Of the Sacrist. Of tapers burning in winter along the tables, and of the pound of wax for the Refectorarian.**

The Sacrist shall send the Refectorarian, by one of the servers of the Church, fifteen wax tapers, viz., on the Vigil of All Saints Day ; and these tapers ought to be supplied as oft as may be needful, down to Absolution-Thursday (Maundy-Thursday), and the server is to have a conventual loaf at the discretion of the Curtarian. On Absolution-Thursday in the same way the said server shall carry wax tapers to the Refectory, and shall have a conventual loaf at the discretion of the Curtarian. *Item* ; . . . and the Sacrist, of his own goodwill, shall there send away the old wax tapers to the Refectory, and shall have those fifteen new ones which remain in the Refectory after that day, only as light at "drinking-time," down to the Feast of All Saints, when necessary. *Item* ; the said Sacrist shall give the Refectorarian a pound of wax at the Purification of the B.V.M.

**VIII.—Of the Precentor. Of his "Punchard," and of his comrades who sit with him on double Feasts at the second Collation.**

The Precentor and his fellows, who, on Sundays and other days, at twelve o'clock after None say the *Placebo*, shall have a "punchard" full of good beer, viz., from Easter to the Exaltation of Holy Cross, unless hindered by feasts celebrated with copes or albs ; and after the Exaltation of Holy Cross to All Saints' Day, on Sundays, unless any festivals should hinder. *Item* ; on every double feast the Precentor and his fellows, viz., they who do the great O, shall sit at the second Collation near the Refectory door, and shall have a pitcher of wine, and a "punchard" full of good beer. *Item* ; on all Saturdays it shall be done likewise, only they shall have no wine ; and whatever is over shall remain in the Refectorarian's hands.

**IX.—Of the Almoner. Of the "Signum" of the Refectorarian on Absolution-Thursday.**

The Almoner shall give the Refectorarian a clapper on Absolution-Thursday, and on each Saturday in the year his server shall collect the salt at dinner-time in the Refectory. *Item*; the said server shall collect the salt on Absolution-Thursday, directly after dinner; he shall, however, next day, and on the following Saturday, provide salt for the monks at the dinner-hour.

**X.—Of the Cook. Of the Cook's "Punchard."**

The Cook shall daily receive his food with the Under-Cooks, and shall sit at the High Table, and shall have a Punchard. If however he takes a meal outside, he shall name one of the Under-cooks at his pleasure, to take his place.

**XI.—Of the Gardener. Of the Refectorarian's Apples in Advent and Lent.**

The Gardener shall provide apples in Advent and Lent, viz., on the Mondays, Wednesdays, and Fridays, unless any feast day comes in the way. And this in such a way that the Sub-Prior, the third Prior, and the fourth Prior, should there be one, shall have ten; the Refectorarian likewise; the rest of the officers, not named, shall receive them in like manner. The Prior however, if he should be [? present], shall have fifteen, the second Prior ten, the third eight; and the Gardener on the first and last days of Advent and of Lent shall have a conventual loaf, to be given by the Curtarian. So likewise let it be done on St. James' Day for the benediction of apples; and they are to be supplied at the tables as in Advent or Lent.

**XII.—Of the Guardian of the Altar of the B.V.M. Of the Wax Tapers burning before the Cross in the middle of the Refectory before the Reader on Absolution Day.**

The Guardian of the Altar of the B.V.M. ought to provide a wax taper of one pound weight on Absolution-Thursday, at the Collation. He shall also provide one wax taper of a pound weight on Easter Day, and another of the same weight on the Invention of the Holy Cross; and a third of the same weight on the Exaltation of the Holy Cross, for a certain tenement in Cheeschill, as is contained in the Charter of Johanna, daughter of Agatha of Winchester.

**XIII.—Of the Keeper of the Cloister-Garth. Of the Wax Taper, weighing one pound, which burns before the Cross on the Invention of the Holy Cross.**

The Keeper of the Cloister-Garth shall provide a wax taper, weighing one pound, on the Invention of the Holy Cross, to be lighted at the first Vespers, and to burn as long as it shall last.

**XIV.—Of the Refectorarian. Of the Seven Branches burning at the foot of the Cross.**

The Refectorarian shall provide seven Branches to burn at the foot of the Cross, for a certain revenue of eighteen-pence in Winnal near the Church, on the south side, being the gift of Roger of Winnal, viz., to be received on the day of the Exaltation of the Holy Cross; and from the Guardian of the Altar of the B.V.M. of Hyde, eighteen-pence to the Altar of the Holy Cross, to be obtained from a certain rent in Parchemer-street, by gift of Geoffry le Barbour, on the south side, almost at the end of that street towards the City walls:



and yet Geoffry's Charter does not mention that street, but the street called Fleshmonger-street; so that it is not known whether the tenement of the said Geoffry was in the one street or in the other. It is certain (?) that he holds tenements in Parchemer-street, as has been ordained by the aforesaid Guardians. And be it noted that these seven Branches are never to burn at dinner, but every Saturday at the second Collation, and similarly on every double Feast at the second Collation.

**XV.—Of the Cup of St. Athelwold.**

*Item*; the Refectorian shall carry St. Athelwold's cup, on the day of the Deposition of that Saint, in the Refectory at dinner time, with a pitcher of wine, and after it has been there kissed by the rest of the brethren, it shall be carried into the Infirmary, viz., to the table of those who have been bled, and to the table of the sick; only no sick person who can get to Chapel and hear Divine service ought to be absent: and similarly those who have been bled should all be present. After this, it is to be carried to the Prior's Hall, and after having been kissed by the Prior and the rest of the brethren, and by gentlefolk of quality, let him take it back to the Refectory; and the Refectorian shall have a second pitcher of wine, from the Curtarian, with the servants who are going to dine, if he so chooses. *Item*; the Refectorian shall daily collect the spoons after dinner. *Item*; the said Refectorian shall collect the brethren's knives after dinner in the Refectory on Absolution-Thursday, that they may be cleaned, with the cloths and salt-cellars, and returned clean and bright to the said brethren on the Vigil of Easter; and it is to be noted that these said vessels are to be cleaned at the Prior's charges, paid through his Treasurer, viz., 4*d*. The Curtarian shall allow a conventual loaf for the cleaning.

**XVI.—Of the fifteen Wax Tapers.**

*Item*; the said Refectorarian shall provide fifteen wax tapers for a chandelier hanging before the Cross on Absolution-Thursday at Collation. *Item*; the said Refectorarian shall provide light for the "potation," when necessary, down to All Saints Day, as is stated above under head of the Sacrist.

**XVII.—Of the Cellerar.**

The Cellerar should have his meals with the community, and sit in the last place, according to ancient use, on the south side, and minister to the servers at the second refection. He shall also provide light, night and day, ever burning before the Cross; as well as all the lights (namely, of wax tapers and candles) in the Church on Absolution-Thursday, saving one chandelier. If however he desire to provide wax tapers for the corona near that chandelier, then those wax lights which used before to stand on the tables are to be put there. He is also to repair all vessels in the Refectory, namely, silver platters, silver salt-cellars, silver spoons, cups of silver and mazers, the two bells on the High Table, a third bell near the door, with their ropes, and all the coronas with their cords. *Item*; the deep tray in which the silver cups and spoons are to be carried to the High Table. *Item*; three flat lamps hanging before the Cross, with their cords, and all other things needful for the use of the community, because he receives all those sums which from time to time have been given to the Holy Cross in the Refectory to the honour of God. Similarly [he has the care of] all the animals acquired by different brethren for a long time past. The Refectorarian however is to have nothing save one cowl from the Chamberlain, and a pound of wax, and the remains of the fifteen wax lights from the Sacrist, as has been said above.

**XVIII.—Of the Seven Branches.**

The Seven Branches shall be lit only every Saturday at the second Collation ; and so also let it be done on double Feasts at the second Collation, as has been said above.

**XIX.—Of the three Flat Lamps hanging before the Cross.**

Three Lamps shall be lit up before the Cross on every double festival at the second Collation, and on the day following at dinner. *Item* ; they shall be alight every Saturday at the second Collation. *Item* ; they shall be alight at dinner-time, when the clerical "Ordo" is read out. *Item* ; on Good Friday, at dinner. *Item* ; on the Invention and the Exaltation of Holy Cross, at dinner-time.

**XX.—Of Maundy-Bread.**

No Bread is to be given out at the foot-washing on Absolution-Thursday, because on that day a feast is kept by all the Convent in the Cloister.

**XXI.—Of the Curtarian. Of the customs to be allowed in the Refectorarian's Account-Roll before the Curtarian.**

The Curtarian shall allow the Refectorarian in his computus-roll all the following customs. The Sub-Prior, whenever he takes his meals in his own room shall have two loaves beside his own, or if he takes his meals in the Infirmary, or if he be sick. If however he takes his meals in the Prior's Hall, then he shall only have his own loaf : if, too, he be out of town, he shall have the same. The third Prior and the fourth Prior, should he be Cellerar, shall, on the third day of blood-letting, have the same

as the Sub-Prior ; the rest of the brethren shall have half a loaf apiece.

The Servers shall have a double allowance of bread, cooked food, and beer, on the three first days of Christmas, Easter, and Whitsuntide.

The Curtarian shall allow all the Corrodies of Bishops, Kings, and other Grandees. *Item* ; the Curtarian shall allow a loaf whenever the Sacrist sends oblates to the High Table. *Item* ; the Curtarian shall allow all the wax lights on the High Table. *Item* ; he shall allow a loaf to the cooks in the Convent kitchen for stuffing. *Item* ; he shall allow a loaf, to be broken and carried to the High Table on the Nativity of St. John Baptist. *Item* ; they that cleanse out the Refectory against Easter shall have two loaves. If any Monk of Hyde be invited by any brother, let him be treated in all respects as one of the Convent. *Item* ; if any Monk of that said House should take flight to us, as to a refuge, for any fault, he shall be treated in all respects as one of the Convent, until he be reconciled. *Item* ; if any guest, whether Religious or Secular, be invited by the Superior, and take his meals at the High Table, he also shall be treated in all respects as one of the Convent. If our fathers or mothers, own brethren or our sisters, coming from distant parts, were to visit us, they shall be treated for three days as if of the Convent, with bread, meat, and beer, viz., thrice a year, were they to come so often. *Item* ; if any brother takes a potion for any sickness, he shall have three pounds, allotted by the Curtarian. *Item* ; let him allow a loaf for every cloth put on the tables, as is said above in the chapter of the Chamberlain. *Item* ; let him allow a loaf for the washing of the pots on shaving day as will be said below of the Usher.

**XXII.—Of the four Sergeants of the Church. Of the four Sergeants of the City.**

*Item*; the four Sergeants of the Church shall have on every double festival four conventual loaves, by allotment of the Curatarian. *Item*; the four Sergeants of the Town shall have eight conventual loaves at Easter, eight at Whitsuntide, and eight at Christmas.

**XXIII.—Of the Refectorarian's Valet.**

The Valet who waits on the Refectorarian shall receive daily half a conventual loaf, and half a flagon of good beer. Also on a Vigil, when the Convent fasts at the Collation, from the Invention [of the Holy Cross] to the Exaltation of the same, he shall provide in lieu of spices, sage, mint, and parsley, and shall receive from the Cellarer a "pynard" full of good beer. *Item*; the said Valet on all Sundays, and also at twelve o'clock from the Invention to the Exaltation of the Holy Cross, shall after Nones ask the Cellarer for a "pynard" full of good beer for the Precentor and his fellows who are saying the *Placebo* in the Choir; but from the Exaltation of the Holy Cross to All Saints Day, on all Sundays things shall be as is said above in the chapter on the Precentor. *Item*; the said Valet shall look after the [table?] of the Novices, and shall have their leavings, as has been used from old time.

**XXIV.—Of the Usher.**

The Usher shall daily receive a quarter of a conventual loaf, except on Vigils, when the Convent fasts, and on Rogation Days and in Lent, and then he shall have half a conventual loaf. He shall clean out the Refectory of the Convent against Easter, and

shall have the old straw-litter ; he shall also make the fire in the Refectory in snowy weather, and shall have the ashes. He also keeps the door of the Refectory the whole day of the shaving pots, and shall wash out the pots of each brother on shaving day, and shall have a conventual loaf, as has been said above in the chapter on the Curtarian.

THE MASTER OF THE WORKS SHALL REPAIR THE  
WHOLE HOUSE.

## Notes.

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1. *Obedientiarii*.—The Officers of the Monastery. “Monachi, qui aliquod officium ipsis ex mandato praelati commissum exercent.” (Lanfranci Decr. pro Ord. S. Benedicti). St. Swithun’s Priory was a large Benedictine Monastery; with, originally, from sixty to sixty-five monks: in 1325 there were sixty-four. The great pestilences of 1349 and 1361 so reduced the population that (from this and other causes), in spite of all efforts, the numbers at the Priory could not be raised again above forty. William of Wykeham enjoined the Convent to return to the original sixty; yet they could only muster forty-two at the time of his death in 1404. At William of Waynflete’s election in 1447 there were thirty-nine. The troubles of that century again reduced the numbers: in 1450 there were thirty-five; in 1487 only thirty; and it continued to be about this size down to the Dissolution in 1541. The “Obedientiarii” were Sub-Prior, Third Prior, and (sometimes) Fourth Prior, Chamberlain, Sacristan, Precentor, Almoner, Hordarian, Refectorian, Infirmarian, Cellarer, Curtarian, “Custos Operum,” Keeper of the Altar of the B.V.M., Guest-Master, Spicerer, Gardener, and Usher: amounting, if all the posts were filled by different monks, to nearly half the whole body.

2. *Maynardus*.—A large cheese; a rare word. It may be connected with the medieval Lat. *maisnada*, a household, in which case it would mean a great household cheese.

3. *Duobus temporibus quatuor temporum*.—The *Quatuor Tempora* were the four Ember-weeks. There is a German word *Quatember*, which is a corrupted form of *quattuor tempora*: our word *Ember* however is not from the same source, as it is found in A.S. as *ymbren* or *ymbryne*, a circuit, due succession, from *ymb* (cp. Ger. *um*) around, and *ryne*, a run, a course. The Ember-days (A.S., *ymbren-dagas*) are days which come round in due course, περιπλομένων ἐνιαυτῶν.

4. *Feria quarta, etc.*—This medieval use of *feria* marks the days of the week down to Friday; and owes its origin to the Easter-week, which was kept as a holiday throughout. Originally Easter Day was “*feria prima*”; Easter Monday, “*feria secunda*,” etc. Thence it came to be used for the days of the week in any week, each Sunday being *f. prima* (the phrase, however, seems not to have been used, for fear of displacing *Dies Dominica*, the Lord’s Day); then Monday would be *f. secunda*; Tuesday, *f. tertia*; Wednesday, *f. quarta*; Thursday, *f. quinta*; Friday, *f. sexta*; and Saturday, *Dies Sabati*.

5. *Ad dignum.*—An uncertain reading in the MS. The word is never written in full. At first it is “*dig.*,” afterwards “*digit.*,” both with a sign of contraction. Mr. Baigent has pointed out to me that in two places in our MS. Rolls, both of the period (or nearly so) of our MS., we have “*dignus*” used for the High Table at St. Swithun’s. In a Roll of 1389, 1390, of Thomas Nevyl, then Almoner, we have “*In vino empto et misso ad dignum in refectorio et domino priori in prima creatione dicti custodis in officio elemosinarii, xxd.*” And again in 1411, in the Roll of Ralph Southam, Almoner. “*Item,—In vino empto ad dignum in refectorio, xiiid.*” *Ad dignum* (*sc. locum*) is probably the explanation of it. In our MS. in Ch. xxi, the word is “*digit.*” and there it is, no doubt, a contracted form of “*digitum*,” a word also used in Medieval documents for the High Table:—thus “*Cuicunque sedenti ad digitum: si subprior, ebdomarius, vel alius ebdomarius sederit ad digitum*”; and of the Almoner of Worcester:—“*Item, debet invenire qualibet die obitus monachi panes iijs, deportandos ad digitum ad elemosinam.*” Whichever word may be used, it certainly means the High Table at which the Prior and the greater guests sat.

6. *Pannos de canabio.*—*Canabium*, or *cannabium*, is a late form from Lat. *cannabis*, hemp; Engl. *cannas*.

7. *Siphos argenteos et mureos.*—These cups, in the section on the Cellarer (XVII), are called “*ciphi murrini*.” Is this “*murrinus*” connected with “*murrha*”? If so, it stands for the classical



"myrrheus" (murreus), "myrrhina," murrinus, a grand vague epithet for a cup of value: it may have meant cups of fine glass. There are no doubt many passages in medieval writers shewing that the murrhine bowl was very costly. Mr. Cripps in his elaborate treatise on Old English Plate, shews that the murren and the murrhine vessels were sometimes the same, and might be wooden. A connection with "murrha" may also exist, for there were also cups fashioned out of precious stone. The "murrha" was a valuable stone with a delicate odour of its own.

8. *Cuculla*.—A cowl. The outer cloak-like garment worn by a monk over his habit; it had wide sleeves and a hood. The word was specially used of the Monastic dress, as we see in the medieval proverb, "*Cucullus non facit monachum*."

9. *Dies Jovis Absoluti*.—St. Maunday-Thursday.—This is no concession to the power of Jupiter, but an odd way of designating a certain Thursday. Du Cange, s. v. *Absolutio*, explains it, "*feria nempe quinta (i.e. Thursday) ante Pascha, qua Pœnitentes absolvi solebant*," it was therefore the day before Good Friday, on which people used to be publicly absolved. The phrase exists also in French as *le Jeudi Absolu*; and the use of the past participle answers exactly to our *Shrove*-Tuesday, the Tuesday on which people are shriven.

10. *Ad potationem*.—The "drinking-time" in a Monastery was a light refreshment of beer in the afternoon; it followed the "Collation," or reading of the Sacred Books, or other edifying works in the hearing of all the Monks, in the Refectory. The lection being over, the Monks proceeded presently "*ad potationem*," to take their evening draught of beer.

11. *De Cantore*.—The Precentor was, on occasions, a very splendid personage. "He wore a little cap on his head," says Honorius Augustod., I, vi, "and carried a small staff, or tablets in his hand; being like unto the officer who giveth the signal for battle." At Mainz, the monk of St. Gall, as Cantor, "*in medio choro imponens, crebro coronatus et infulatus*,

adornatusque pretiocissimis indumentis. Ekkehard, *De Vita Notkeri*, cap. xvi. He arranged the Services of the Church, and the duties of his "socii," the members of the Choir.

12. *De Puncardo*.—This was a liquid measure, probably the larger form of the modern "punchon," which is now used only of spirits, formerly of wine. It is apparently derived from the Lat. *pungere*, to prick or stamp, and denoted a cask bearing some special mark or seal on it, such as the XX of brewers' casks. (Cp. also Scottish *punct*, a *pint*.)

13. *In duplicibus festis*.—So called, because the antiphons were repeated entire before and after the Psalms at Vespers. For the celebration of Service each day was either a Double, a Semi-Double, a Simple, a Vigil, or a Feria.

14. *Ad secundam collationem*.—This was (see note 10) originally the reading, afterwards the meal. The order of meals in a Convent was prandium, cœna, and collatio; and the order, for the Benedictines, is partly given in the Customs of Cluny, ch. xvij. "Post vesperas cœna, post cœnam, cœna servitorum, post cœnam servitorum officium pro defunctis, post officium collatio, et ita ad completorium." So that Collation certainly came towards the close of the day, and not long before Complines. The "second Collation" was a reading in the Refectory. In 1522 Rp. Fox complained, in speaking of abuses at St. Swithun's, that in the Chapter-house "*collationes sive exhortationes*" were not made according to ancient and laudable use.

15. *Qui dicunt Placebo*.—To say the "Placebo" was the recitation of the Office of the Dead, so called from the beginning of the first Antiphon of the Vespers, "*Placebo Domino in regione vivorum*."

16. *Nisi cappæ vel albæ impedierint*: the days on which Copes or Albs were worn were great days; as we see in the Glastonbury Consuetudinary,—"*In diebus autem solemnibus, quando fratres sunt in cappis, medonem (mead) habuerunt in justis*." Cp. the *Vitæ Abbatum Sancti Albani*, "*Quando in capis et albis fuimus*." And Amundesham,

II, p. 316, "in *Cappis* et in *Albis*, et in aliis Festis per annum." The Cope was a semicircular cloak, clasped in front, with a strip of embroidery along its straight edge, and made of silk or other costly stuff: the Alb, a long white linen garment, with tight sleeves, confined at the waist by a girdle.

17. *Qui faciunt O*.—There is an interpretation of this phrase which we may set aside as inapplicable to our MS. "Facere O" was sometimes "to do nothing," to take one's holiday. Here it must refer to the performance of Service. And in this sense it means to sing the Antiphons or Devotions (they were not Services) beginning with "O." (There is an explanation which may be set aside at once—viz., that the "quindecim O" stood for the "quindecim O—rationes"—the fifteen suffrages). There can be no doubt that our "facere O" was in accordance with general Church usage. At first there were the "seven Gregorian great O's," greater Antiphons beginning with O, of which the first was the well-known "O Sapientia." These were beautiful little prayers, the loss of which in their evangelic warmth and devotion is much to be regretted. These great O's were sung on the approach of great festivals, such as Christmas. By degrees fresh ones were added, till at last there were as many as eighteen O antiphons. These were often divided out to be sung by the chief personages in a Cathedral or Monastery. Thus in the Benedictine Houses the Abbot said the first, "O Sapientia," etc.; the Prior, the second, "O Adonai," etc.; the Gardener, the third, "O radix Jesse," etc.; the Cellarer, the fifth, "O clavis," etc.; and so forth. Here the O's fell to the Precentor and his men; and after the Service they had a seat of honour in the Refectory, with a pitcher of wine before them and a "punchard" of good beer. In other Houses "facere O" carried with it splendid entertainment and "Pittances" (*i.e.*, some more delicate food). Thus at St. Paul's in London, after the installation of a Canon, "Debet novus Residentiarius contra Natale O suum in ecclesia intonare, et in domo sua tenere, post Completorium totum chorum invitare, et cenare volentibus cenam parare, et non cenantibus species tripartitas ter ministrare cum cervisia in principio, et post species, cum vino albo

et rubeo et clareto et cretensi vel vernagio, cum igne bono per medium domus." There is a very full account of the O's in a Monograph on 'O Sapientia' by E. Green, F.S.A., published by the Society of Antiquaries. The "Fifteen O's" with other Prayers, were printed by Caxton in 1490.

18. *Picherium*.—Other forms are "picarium" and "bicarium," whence our "beaker," It. bicchiere, from the Greek βίκος, a word apparently of Eastern origin. "Pitcher" is another way of writing the same word.

19. *Signum Refectorarii*.—The "signum" given by the Almoner to the Refectory may have been a bell (O. Fr. *seing*), or more probably it was a kind of wooden clapper, with which the Refectory had to give notice of the hour of meals, etc., instead of the usual ringing of a bell. In a Monastery no bell might be rung on any pretence from the singing of the "Gloria in Excelsis" at High Mass on Maundy-Thursday to the same time on the Saturday before Easter; and notice was therefore given by the "signum," an implement not unlike that with which boys are often set to scare birds from the seed in the spring. Littré, s.v. *crécelle*, gives us this explanation, "Instrument de bois qui sert à faire du bruit, et dont on se sert les jours de la semaine sainte durant lesquels les cloches ne sonnent pas, c'est à dire *de jeudi à samedi midi*." In Iceland the bells were struck during these three days with a wooden tongue, called *dymbill*, which, however, was not the same with our "signum." It answers nearly to old Fuller's phrase of the sign by which dinner-time was made known "in England with tolling of a bell, but in other countries with loud strokes, as noblemen's cooks knock to the dresser."

20. *De Gardinario*.—This was a Monk of some little dignity, in more classical Houses styled the "Hortulanus." We have seen how in the chanting of O's he came third, with his "O radix Jesse."

21. *In Cheshulle*.—This street, now "Cheesehill," in the Soke of Winchester, derives its name from A. S., *ceosel*, gravel; it runs parallel

to the river Itchen, and doubtless, had a washed gravel beach in old days. I find no trace of Johanna, daughter of Agatha, or her charter.

22. *Wynhale*.—A little parish (Winnal) just outside the city, on the N. E. side.

23. *Parchemer Strete*.—Now Parchment Street.  
I have found no trace of these Charters.

24. *Fleshmonger Strete*—was St. Peter's Street ; the Butchers' stalls being at the end nearest the High Street, the narrow passage at that end being called "Bocher-rowe," and the ancient house still standing on the north side, at the junction of the street with High Street (Godbegot House) having been the Meat Hall. The fish-market stood between this street and Jewry Street. St. Peter's Street and Parchment Street are parallel, running northward out of the High Street to the Walls on the North side of the city, so that a house at the end of either street might easily have connection with the other.

25. *Ad mensam munitorum*.—This word is by metathesis or misspelling for *minutorum* ; unless, indeed, there was a little pardonable confusion in the medieval mind. Blood-letting was the treatment by which the Monk was defended from the commoner ailments of his time, and he may have thought that he was "protected" or "fortified" by it. Still, the right word is *minutus*, "*minuere sanguinem*" being to lessen a patient's blood, to bleed him. Sluggish lives were apt to make sluggish livers, and the routine of a Monk's existence, as well as the character of his diet, made him specially liable to disorders of fatness, and fullness of blood, and, consequently, blood-letting was one of the regular matters of business in a convent. In some Orders they had fixed times for it; in certain French Houses it was ordered that bleeding should take place five times a year, and the Monks were not to be bled at other times, save under grave necessity. The fact is, the treatment was a relief, and a kind of luxury ; at each occasion the brethren had "leave out" from their ordinary routine and duties, and might (in the other sense) be found "*facientes O*," doing nothing, for three days in the Infirmary : see below § xxi.

26. *Divinorum servitium*.—Our "Divine Service." I find the phrase "divinam Servitutem" in Du Cange, but not "divinum" or "divinorum servitium," though he gives "servitium" as—"service," or "office de l'église."

27. *Ad aulam Prioris*.—The building which now forms the main portion of the Deanery.

28. *Pertica*.—A pole, or "perch"; from the rod hung down from above comes the birdcage use of it for a perch with cross bars. Here it was used as a kind of chandelier of a rough type, with waxlights stuck on the transverse bars.

29. *Celerarius*, or *cellerarius*, or *cellarius*.—The Monk in charge of the "cellarium," or "cella promptuaria." His duties are described in the Introduction, p. 11, and it will be enough here to cite the Rules of the Benedictines respecting him. *Decreta pro Ord. S. Benedicti*, cap. viij. "Ad Cellerarii ministerium pertinent omnia quæ in pane et potu et diversis ciborum generibus fratribus sunt necessaria . . . procurare, omnia cellarii et coquinæ, et scyphos et justas, et cætera vasa Refectorii et omnem horum trium necessariam suppellectilem ministrare."

30. *Pelvem, in qua portantur, etc.* The medieval *Pelvis* seems to have been a large flat dish of brass or latten; we find it used as a dry measure, such as a bushel, being probably in shape something like the Winchester Measure—a round vessel, flat at the bottom, with low sides. It was also used as a vessel to carry the water to the font for baptism on state occasions, "*Pelvim ex argento ad baptismum, pensantem libras viginti*." And lastly we find it used in our MS. for flat dishes, containing oil and a wick, as a kind of lamp.

31. *Ad Mandatum*.—The "Mandatum" was the foot-washing which took place on the Thursday before Easter (Absolution-Thursday), which was thence styled "Maundy" Thursday. The name comes from the usage of singing the verse (John xiii, 34) "*Mandatum novum do vobis*" during the foot-washing. It seemed that the most marked way

in which the brethren could shew their love one to another was by washing each other's feet. It also refers to the alms given to the poor at that time, of which the "Queen's *Maundy*" of to-day is a survival.

32. *De Curtario*.—It is to be regretted that there is no equivalent English term for this officer. "Curtarius" is an Anglo-Latin form of the Fr. *courtier* (O. Fr. *curatier*), which signifies one who does business for another, a broker, and comes through L. Lat. *corretarius*, *curaterius*, (connected with Lat. *curator* and *cura*), and has no connexion with the L. Lat. *cortis*, a court. See Brachet, H. Dict., o.v. *courtier*. This word, however, does not represent our monastic official of high trust, the domestic bursar; nor was he the French monastic officer, the "curtilarius," who was in charge of the "curtile Monasterii," the courtyard or kitchen-garden, out of which he supplied the House with potherbs and vegetables, but a higher personage. The designation here given of the "Curtarian" appears to have been peculiar to this Monastery. He had charge of the secular buildings within the *Curia*, or precincts of the House (whence at Abingdon he was styled the *Curarius*); also the stables, harness, saddlery, carts, horse-shoeing; he had to find hay, straw, fodder; firing also for the kitchen, etc., candles and knives for the kitchen; he had to see to repairs of brazen vessels there; and gave out bread, beer, etc.

33.—"In *compoto*."—"Computus" or "computus" is simply an *account*, *account*. The Monastic rolls on which the steward of a Manor rendered his account for the year are styled "computus-rolls." The form with "o," which is late, is thus defended by John de Janua, "Computus a computo,—as, numeratio, vel numeri assignatio, vel doctrina, vel ars. Antiqui tamen dicebant Computus, quod nos abhorremus, propter vocis absonantiam."—So that the medieval ear abhorred the "-pute" sound; and among medieval writers he would be a bit of a pedant who would write anything but *compotus*. Brachet says that the Latin *ū* was represented by the Merovingian Latin *ǔ*, etc. .... The sound of this letter, certainly intermediate between *ou* and *eu*, was usually represented by *u*, then by *o* in early French; later on it became

either *ou* pure, as *cūbo*, *couve*, or *eu*, as *juvenis*, *jeune*." The later form, *comple*, shews that the *o* of *compotus* was short.

34. *Corrodia episcoporum*, etc.—The other forms of this word are *conredium*, *corredium*, *conradium*, *corredum*, *conragium*, *conregium*, *conreium*, *correium*, O. Fr. *coreede*, (as in a Charter of 1157, "Ut nec nostro, nec aliorum, tempore, quædam convivia, quæ vulgo *Coreede*, vel *Giste* vocantur, ...exigere liceat"). The usual O. Fr. forms are *cunrei*, *couroi*, equipage, allowance of food, provision. The L. Latin word is a cross between Latin and Germ. *con* and *redium*, where *redium* (cp. L. Lat. *rhedo*, a woman's ornaments, equipment) is from the Teutonic; seen in Icel. *reida*, tackle. The word occurs (with a different prefix) in our *ar-ray*. The form in *o* seems to be exclusively English. This great variety of form points to much uncertainty as to the origin of the term. Du Cange defines it as "Quicquid ad alimentum, ad cibum, ad mensam datur." I find another account of the word, "Pensiones annuales de redditibus beneficiorum ecclesiasticorum ex impositione Collatoris persolvenda." Fortescue, *On the Governance of England*, ch. xviii, puts *corodies* and pensions together: see Note thereon in Plummer's Fortescue, pp. 337-339. A common sense of it was also=a banquet, given by vassals to their Lords. In our MS., as it is in charge of the Curtarian, it only points out that the allowance of food, either given at stated times or in the form of sustenance when Bishops and Kings and Magnates inflicted their presence on the House, was to be charged in the Curtarian's computus.

35. *Oblata*.—"Nomen inde datum pani tenuissimo ex farina et aqua confecto ad ignem ferreis prælis tosto." O. Fr. *oublée*, an *offering-cake*, Mod. Fr. *oublie*. In Church Latin *oblata* was originally the "oblation" or bread offered at Holy Communion before consecration (as in the Anglican Communion Service). *Oblate* is "widened at the sides," as a thin rolled-out cake.

36. *Dœtrel*.—An English word in the MS. It is said to be a dialectical variety of "deal," a share; if so, the shape of it is peculiar.



It seems more likely that it is connected with our *dough*, Mid. Eng., *doue*, and may have been bread for stuffing for the kitchen. Halliwell cites *dowler*, a coarse dumpling.

37. *Tria libra*.—A medieval Neuter (no uncommon thing) for “*tres libras*.” The “*libra cervisiæ*” was = one Hemina, or = half Sextarius, or = one twelfth Modius, (say, the twelfth part of a peck).

38. *Pro locione justarum*.—“For the washing of pots.” Justæ were pots or measures, or vessels containing wine or beer. Probably derived from the phrase “*justa mensura*,” an exact allowance.

39. *Dies rasturi*.—A barbarous form of *rasitura*, shaving-day, a serious matter in a monastery. There were thirty-six *dies rasturi* in the year; and the Chamberlain paid the Barber 4s. 6d. a year for his duties.

40. *Selgiam, mentam et persilium*: a corrupt passage. It may be “*salviam, mentham, et persilium*,” sage, mint and parsley, or “*salsiamenta et persilium*,” *i.e.*, condiments (pickles) and parsley. The former seems the best reading, being an enumeration of herbs, which the valet was bound to provide, whereas he could not be expected to find “*salsiamenta*,” which would be great delicacies. *Selgia* is a late form of *sakvia*; and we see the influence of it in O. Fr. *saulge*, Fr. *sauge*, our *sage*. *Persilium* is a contracted form of the Lat.-Gr. *Petroselinum*, *πετροσέλινον*, parsley, (*celery* is a form of *selinum*, *σέλινον*, only). From *persilium* came the Fr. *persil*, whence our *parsley*.

41. *Pynardum*.—A late-Latin word of no authority. It seems here to refer to the same thing as the “*puncardum*” of the earlier part of the MS.































































































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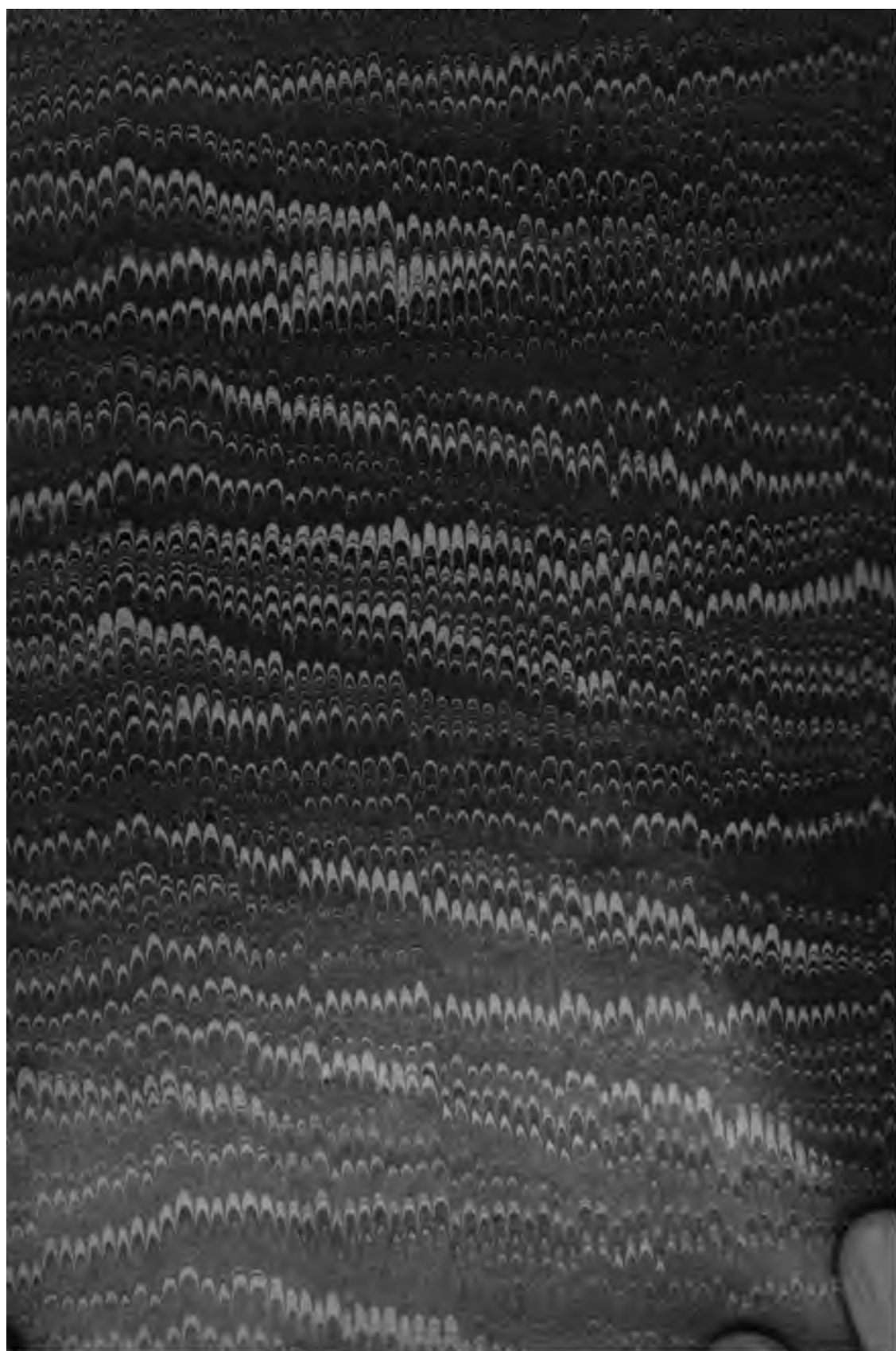














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